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ABSTRACT

This paper hypothesizes that Frank Buchman and Alfred Korzybski were aware of each other and made some comments--written or orally--about each other's work. Support for this hypothesis was developed by concentrating on correspondence, documents, and interviews relative to the two men. The paper also provides documentation about Buchman and Korzybski which is not in print or easily accessible and which offers additional perspectives regarding the two men and their work. The paper is in nine sections: (1) Introduction; (2) Frank Buchman; (3) Alfred Korzybski; (4) Moral Re-Armament; (5) Non-Aristotelianism; (6) Comparisons and Contrasts; (7) Select Contemporaneous Aspects; (8) Literary Influences; and (9) Conclusion. Ninety-nine notes are included. (SR)

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FRANK BUCHMAN'S MORAL RE-ARMAMENT AND ALFRED KORZYBSKI'S GENERAL SEMANTICS: A COMPARISON AND CONTRAST

By

H. L. Drake

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A Paper Delivered December 8, 1989 At The

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I. INTRODUCTION

This research hypothesis is that FRANK BUCHMAN AND ALFRED KORZYBSKI WERE AWARE OF EACH OTHER AND MADE SOME COMMENTS-WRITTEN OR ORALLY-ABOUT THE OTHER'S WORK. This is hypothesized because: (1) the men were working toward some similar worldwide goals, albeit by different methods; and, (2) they were contemporaries who were writing and/or lecturing to audiences. A secondary purpose of this research is to present additional documentation which is not in print or otherwise easily accessible about Buchman and Korzybski and which may tend to provide additional perspectives regarding the two men and their work.

The modus operandi for pursuing evidence to support the hypothesis in this research was to concentrate predominantly on correspondence, documents and interviews relative to Frank Buchman and Alfred Korzybski. I maintained that these sources might be more likely to provide hypothesis substantiation than already published items. Published biographies of Buchman[3] and Korzybski[4] were used to establish the fundamental lives and careers of both men.

The Korzybski papers housed in the rare books and manuscripts section of Butler Library, Columbia University were perused concentrating on the years 1929 through 1947. In

addition, one of Korzybski's secretaries, Mrs. Charlotte Schuchart Read provided additional information by way of letters and telephone interviews.

There is no single location for Buchman's papers, although, the Library of Congress houses an estimated 225,000 (230.8 linear feet of shelf space) item Moral Re-Armament collection.[5] The Bodleian Library, Oxford, England was also checked for the "Oxford Group" (twentieth century) and Moral Re-Armament materials. I want to thank Michael L. Turner, Head of Conservation and Ms. Julie Anne Wilson at the Bodleian for assistance given to me. While I was in Oxford, additional information was obtained during an interview with Buchman's official biographer, Garth Lean. Michael B. Hutchinson who worked with Buchman for many years also provided data during the Garth Lean interview session. A telephone conversation with Ms. Ailsa Hamilton-daughter of Loudon Hamilton-also took place in Oxford. An interview was conducted at the Great Britain Moral Re-Armament headquarters in London with Dr. J. S. Lester, Executive Secretary and Mr. Hugh Steadman Williams, Chairman of Westminster Productions, Limited. The National Register of Archives in London was also consulted relative to this research project.

Several discussions in the Senior Commons Rooms and at high table at Mansfield College were inspiring while researching in Oxford; special thinks go to Mr. Dennis Trevelyan, Principal at Mansfield and his faculty and staff.

Mr. Michael Brown of the Moral Re-Armament headquarters in Washington, D. C. provided helpful data about MRA in the United States.

The areas for consideration found in this paper represent select aspects of major concern, theorizing and activity in Buchman's and Korzybski's private and professional lives as shown by the sources cited below.

I want to be fair in mentioning the fact that I have been a member of the Institute of General Semantics for several years. I trust that this will not be held against me in this research project. My Master's thesis and Doctoral dissertation dealt with GS. However, my interests in General Semantics are now purely of a research nature and in attempting to substantiate the hypothesis for this paper, I believe that I have been able to maintain an objective position relative to both Korzybski and Buchman. My awareness of Buchman and his movements is a recent one and I admit does not reflect the years of research which I have put into Korzybksi's GS.

(As of presentation time-December 8, 1989 for the Speech Communication Association of Puerto Rico-this paper must be considered a work in progress which was begun as a sabbatical project in the last week of August, 1989.)

A planned future addition to this paper will include a rhetorical criticism section featuring published messages by Buchman and Korzybski. "Moral Re-Armament,"[1] delivered in 1938 was Buchman's first public speech in which he outlined what was to be a political approach and additional name to his movement. "What I Believe,"[2] was written in 1948 by Korzybski and seems to be a fair representation of his theories.

The hypothesis for my sabbatical research has placed me in a "detective" and/or "journalist" frame of mind, a position which I am not certain that the General Semantics and Moral Re-Armament sources with whom I have consulted could fully appreciate. For the

purposes of this research I have attempted to transcend what I perceive as attitudes in both camps which want to keep their respective founders in the best light possible.

According to the terms for the sabbatical leave to do this research, Millersville University of Pennsylvania is to be acknowledged.

II. FRANK BUCHMAN

Franklin Nathaniel Daniel Buchman was born in Pennsburg, Pennsylvania, U.S.A. on June 4, 1878 in Pennsylvania Dutch country and of Swiss lineage. Allentown is known as his hometown where he was buried August 18, 1961. He died in Freudenstadt, West Germany on August 7th. Buchman was born into the Lutheran religious denomination and maintained both the religious and German affiliations all of his life.[1] In his young adulthood he became a Lutheran minister and a "member" of the Ministerium of Pennsylvania and adjacent states. Some of Buchman's religious/political procedures began in Philadelphia and State College, both in the state of Pennsylvania, but, he became known for his international travel, living and work.

In Pennsylvania, Buchman began leading a group calling themselves "A First Century Christian Fellowship" and this grew in years to what is known as the "Oxford Group" and then the "Moral Re-Armament" groups.

In the 1930's there were lengthy and contentious court procedures in England resulting in Buchman and his followers retaining the title of "The Oxford Group" for legal purposes. Later, MRA was investigated by the Church of England, the results of which, issued in 1955, are in favor of Buchman's groups or against them, depending on which side is taken.[2] In 1935

the Roman Catholic church issued an official ruling against MRA[3] and again a warning in 1951.[4]

Buchman's religious approach to life was refreshing to many and disconcerting to others. A controversial aspect for some is MRA's apparent mixture of politics and religion. The political approach seemed to cause some disruption within Buchman's groups as well. This happened especially with an anti-communism theme taken up by MRA.[5] But, perhaps Buchman's most political notoriety came from published comments which were allegedly taken out of context during an interview and sounding as though Buchman praised Adolph Hitler.[6] Many politicians around the world have endorsed Buchman's work. After World War Two, he received official decorations from several countries and in 1952 was nominated for a Nobel Peace Prize. Some members of the United States Congress reportedly had their names listed in the application for Buchman's Nobel nomination.[7]

Mass meetings were used early on as a Buchman method. Subsequently, MRA plays, films, radio and publications were added as mass media formats for reaching people around the world.[8] Buchman and his activities received much press coverage during his life-time.[9] MRA's "Up With People" shows are still presented around the world.[10]

The MRA international training and meeting location remains in Caux, Switzerland. The Westminster Theatre in London is the Great Britain headquarters of MRA and often features MRA plays.[11] MRA headquarters in the United States is in Washington, D. C.[12] Among 1989 MRA publications are England's magazine, For A Change, and the U.S.A.'s Breakthroughs newsletter.

III. ALFRED KORZYBSKI

Alfred Korzybski was born in 1879 in Warsaw, Poland. He was born into a titled family and often used the prefix "Count" in the United States.[1] As a member of the World War One Russian Army he was assigned in an advisory capacity to Canada and the United States and took up permanent residence in the United States in 1915. Korzybski died March 1, 1950 and after autopsy in which his brain was kept at the New York State Psychiatric Institute and Hospital his body was cremated and the ashes buried in the Limerock, Connecticut cemetery in an area which also includes the graves of his wife Mira Edgerly Korzbyska and his long time secretary M. Kendig and her husband Edward Lyndley Gates. Korzybski's academic training was in chemical engineering at Warsaw Polytechnic Institute from which he never received a degree.[2] In 1919 he married the American portraitist, Mira Edgerly, and in 1940 received his United States of America citizenship.[3]

Korzbyski is known as the originator of a "non-aristotelian" theory of intrapersonal and interpersonal communicating which is called "general semantics". Korzybski's general semantics theories are to be found in his two books, Manhood Of Humanity[4] and Science And Sanity.[5]

A scientific approach to living and communicating was advocated by Korzybski. His correspondence indicates that Korzybski spent much time in attempting to cultivate intellectual persons.

The Institute of General Semantics For Linguistic Epistemologic Scientific Research and Education was established in 1938 first in Chicago and then moved its headquarters to Lakeville, Connecticut in 1946 where it remained until the Spring of 1983 when its offices

were moved to Baltimore, Maryland and Ridgefield, Connecticut while the Lakeville property was being sold. Institute headquarters and offices were permanently housed in Englewood, New Jersey, U.S.A. in December, 1987. The International Society For General Semantics was established in Chicago in 1942 and subsequently moved to San Francisco, California. According to one of Korzybski's secretaries, Charlotte Schuschardt Read, the International Society was established in part because of differences which arose between Korzybski and S. I. Hayakawa. The basic differences between the two organizations are that the Institute conducts seminars, training and education with an academic emphasis while the International Society takes a more popular approach and concentrates on general semantics publications.[8] The Institute publishes a yearbook, The General Semantics Bulletin and the International Society publishes Et Cetera on a quarterly basis.

Korzybski was never a faculty member at a school but general semantics courses have been offered in various colleges and universities in the United States for the past several years.

IV. BUCHMAN'S MORAL RE-ARMAMENT

Buchman's ideas and workers have been referred to by different name's over the decades; "The Oxford Group", "The Oxford Movement", "Buchmanites",[1] "Life-Changers", and "Moral Re-Armament" are some.

In the Buchman biography section of this work it has been noted that Buchman began his life's religious evangelism in Pennsylvania. But, refining and developing Buchman's groupness approach outside the United States had its beginnings in Mr. Loudon Hamilton's rooms at Christ Church, Oxford, England in 1921.[1] Buchman was only a visitor in Oxford and

Cambridge and never officially attached to either University system. In 1922 the first name adopted by Frank Buchman's followers and workers in the United States was "A First Century Christian Fellowship."[2] The name, "The Oxford Group" or, "The Oxford Group Movement," began by accident in 1928.[3] Buchman's adoption of the name The Oxford Group for his twentieth century movement has caused confusion[4] In 1938 Buchman's followers and workers took on an additional name, "Moral Re-Armament."[5] In 1938 Buchman's followers and workers took on an additional name, "Moral Re-Armament."[6] "The Oxford Group" and "Moral Re-Armament" seem to be used conjoinedly in 1989.[7]

Buchman's work began as "Christian evangelism [and moved] to political ideology."[8] MRA's "global terms"[9] approach seems to stress contacting and working with as many national leaders as possible. One such international effort which MRA and Buchman took credit for was the 1950's Cyprus conflict.[11] In April, 1959 Buchman wrote to another individual that in effect, MRA was instrumental in the Cyprus resolution.[12] Also, the Buchmanites have spent much effort in "changing" Communists.[13] Some Oxford Group advocates became less than enthusiastic when they thought that wit the advent of the MRA name came more of a concentration on politics than religion.[14]

MRA's mission seems to be to establish a God-ordered, directed and obeyed life of peace on earth for all human beings.[15] What makes the MRA method different from other religions i snot clear, unless, it is that Buchmanites think that they have a more modern and functional approach to religion[16] which includes political expertise on a grand scale. The order of procedure for constructing a more ideal world is to begin with individual men and women who practice the four Absolutes: Honesty, Purity, Unselfishness and Love. These are part of

the "simple truths."[17] Confession, apologizing[18] when having done wrong and "guidance"[19] are pathways toward the four absolutes.

"Guidance" is spending quiet time at least once each day and often writing down the thoughts that come to mind. Guidance can be done alone or in groups. At least some of the guidance thoughts one has are said to come from God. Buchman's "life-changing" technique for helping individuals in obtaining and maintaining these absolutes include "confidence, confession, conviction, conversion and continuance."[20]

Through MRA Buchman was attempting to establish a "new social" order.[21] This conviction was especially strong during World War Two.[22] As Buchman's biographer points out, Buchman's "guidance" to "remake the world" may have been an idea developed from his early career associations with the American evangelist Billy Sunday.[23]

Buchmanism has been categorized as cultish, according to ne researcher.[24] A letter from a Buchmanite could support this idea.[25] The word "cult" is also used in a letter from a journalist seeking more information about MRA.[26]

V. KORZYBSKI'S NON-ARISTOTELIANISM

Korzybski was interested in improving the intellectual, fundamental living conditions and the eco-existence of human beings on earth. His approach to the improvement of homo sapiens included the idea that traditional religions of the world were unsound in that they were based on myths.[1]

Korzybski's theories are known by several names and he used them all in convention proceedings and publications as well as in his correspondence; e. g., non-aristotelian systems, a

science of man, psycho-physiology, an extensional system, a theory of sanity, a theory of adult mankind, theory of mathematical types, a theory of universal agreement, a theoretical confirmation of Pavlov's empirical findings and, general semantics.[2] Before and after publication of his second and major book[3], Korzybski's correspondence was filled with descriptions of his GS system. The varied descriptions of his overall work plus specialized jargon and punctuation has made Korzybski difficult to read for some[4] and his theories difficult to disseminate.[5] Korzybski's correspondence was predominantly with intellectuals.

Over the years in his correspondence Korzybski theorized against "aristotelianism."[6] His GS includes the following: (1) a more scientific approach to life is needed which concentrates on perceiving facts first and then communicating about them; (2) Aristotle's view of human life was all right for Aristotle's age, but is no longer valid because it is too mythopoeic; and, (3) the mythoepic approach to living has created poor language habits which often lead to human misery.[7] Korzybski maintained that experimentation should be conducted to substantiate and/or modify GS.[8]

More than once in his correspondence Korzybski referred to his GS theories as the means whereby the peoples of the earth would achieve peaceful coexistence.[9] Korzybski maintained that a more proper civilization would be brought about by way of GS.[10] This idea seems to have been fueled by Korzybski's attendance at the First International Congress of Mental Hygiene in Washington, D. C. in 1930.[11] Korzybski saw Science and Sanity as being the guidebook to such ad advanced form of civilization.[12] A fictionalized GS civilization was created before Korzybski's death. See the Literary Influences section of this paper.

VI. COMPARISONS AND CONTRASTS

The following select aspects (not definitive) were compiled to aid in research toward substantiating the hypothesis of this paper; i.e., that Frank Buchman and Alfred Korzybski were aware of each other.

1. Both men were contemporaries of each other
2. Working for international peace
3. Each began/worked toward International organizations
4. Political theories involved in their work
5. Economic theories involved in their work
6. The idea of 'Silence':
   - -Buchman communicating with 'God'
   - -Korzybski to check the 'objective level'
7. They sought rich and famous to finance/support them
8. Sermons/lecturing/teaching
9. Prodigious correspondence on the part of each
10. Graduate Research:
    - -at least one thesis on Buchman (Eister-Duke U.?)
    - -lots theses/dissertations re general semantics (see Johnson's publication on this)
11. No jobs (working for a salary) for much of their lives
12. Both men's work influenced professional authors
13. Experimentation:
    - -Korzybski through traditional empirical science
    - -Buchman by way of the subjective/metaphysical
14. Both men sometimes exhibited personalities difficult to communicate with.

CONTRASTS

Buchman:	Korzybski
1. Religion	1. Anti-religion (?)
2. MRA more world recognition	2. G.S. recognize probls.
3. Obtaining masses of the world support	3. Trouble obtaining mass support
4. Buchman travelled worldwide	4. Korzybski limited travel (USA)
5. More financial backing	5. Financial backing problems
6. Did not write books	6. Wrote for publication (select audiences)
7. Popularized by mass media plays/movies/books/ broadcasts/worldwide meetings press coverage	7. Lacked mass media vehicles with some exceptions/little press coverage
8. No official membership(?)	8. Official memberships

The above lists represent aspects of the lives of Frank Buchman and Alfred Korzybski which became evident during my Fall Term, 1989 sabbatical research in England and the United States. Some of the above comparisons and contrasts are addressed in a limited manner in this paper. All of the above, and possibly more, can be included in a book-length manuscript or used for individual short-term research projects. The latter will be suggested for some of my students' research at Millersville University.

VII. SELECT CONTEMPORANEOUS ASPECTS

Frank Buchman and Alfred Korzybski were contemporaries of each other in life and during the peak years of their respective work.

Buchman was born in June 4, 1878 in Pennsburg, Pennsylvania, U.S.A. Alfred Korzybski was born on July 3, 1879 in Warsaw, Poland and became a U.S. citizen approximately a decade before his death. Korzybski once worked in Erie, Pennsylvania-336 miles from Buchman's adopted hometown of Allentown.

Buchman was born into the Lutheran religious denomination. His schooling reflected this, especially his higher formal education; he graduated from Muhlenberg College in Allentown, and Mount Airy theological seminary in Philadelphia, both in Pennsylvania.

Korzybski was born into the Catholic religion but going to mass was more of a family social requirement than anything else.[1] Something which is enigmatic in Korzybski's life is that during his travels as a young man he befriended some of Pope Leo XIII's staff and presented a speech at the Vatican.[2] This is significant in light of his views in later life toward organized religion. Korzybski apparently studied a great deal on his own and attended the Warsaw Polytechnic Institute where he studied chemical engineering but never received a degree. Korzybski received no college or university degrees.[3]

During his YMCA position at the Pennsylvania State University, Buchman began his worldwide evangelical methods which included traveling. Buchman never married.

Korzybski held no salaried position after his marriage in 1919. Basically, Korzybski lived on his wife's earnings as an artist.[4] Buchman held no salaried position after 1915. Buchman seems to have lived on financial contributions from those who agreed with his evangelism.[5]

Korzybski lived in New York City for more than three decades before he died. Buchman visited New York City for various periods of time during his career.

According to their correspondence, Buchman and Korzybski were interested in what people were saying and doing. Both men met and corresponded with people in the professions and various walks of life. Correspondence files indicate that many of Buchman's and Korzybski's acquaintances wrote them about books, newspaper and magazine articles which they had read, broadcasts which they had heard and people whom they had met and spoken to or about.

Korzybski died March 1, 1950. He was 70. Buchman died August 7, 1961, at the age of 83.

It seems likely that over the years Buchman and Korzybski would have at least heard of each other.

VIII. LITERARY INFLUENCES

Frank Buchman's MRA and Alfred Korzybski's GS work influenced or interested professional authors.

Buchman's Oxford Group was burlesqued by Rose Macaulay in her novel, Going Abroad.[1] But, according to Buchman's biographer, Garth Lean, Macaulay recanted shortly before her death.[2] The Macaulay novel is the only work of fiction known by me at the time of this writing having to do with Buchman groups. I am excluding considerations of the plays of Peter Howard who, in effect, became the single MRA leader after Buchman's death and until his own death.[3]

I am not aware of any fiction genre stories written by journalist Tom Driberg and in which he mentions Buchman or Buchman movements. Driberg is known for his negative

evaluations of Buchman's work from a non-fiction point of view.[4] Driberg wrote that he viewed MRA as "providing some sort of psychological ambulance-service or rest-home for a socially inadequate minority."[5] Driberg's opposition to MRA and it's people took on the character of a crusade.[6] MRA people label Driberg as a homosexual and KGB agent.[7] It is not the purpose of this work to deal with the Driberg/MRA conflict; this could be an area for further research.

Daphne du Maurier's non-fiction book, Come Wind, Come Weather, was first published in 1940 and was promoted by MRA.[8] The book was a collection of interviews with Britishers featuring their experiences in World War Two and who advocated MRA procedures.[9] Du Maurier's name also appeared in a 1939 list of artists supporting MRA. Writers in that list also include the following names; Harry Blomberg, Warwick Deeping, Jarl Hemmer, John Masefield, Ernest Raymond and Sally Salminen.[10]

Alfred Korzybski's work was open proselytized in three GS novels written by science fantasy author A. E. van Vogt.[11] Van Vogt once told me that he thinks he popularized Korzybski's General Semantics more than the Institute of General Semantics.[12]

Other authors have-in oral presentations or writing-indicated the influence of Korzybski's General Semantics on their work, e. g., Aldous Huxley[13], Robert Heinlein[14], L. Ron Hubbard[15], Frank Herbert[16]; and Robert Anton Wilson[17].

Korzybski and GS had unfavorable comments by fiction writers; e. g., Damon Knight[18], Donald Wollheim[19] and Sam Moskowitz[20]. Knight found Korzybski "unreadable," Wollheim viewed General Semantics as "depression-era gimmickry," and according to Moskowitz

Korzybski presented no new material while van Vogt was influenced by "offbeat self-improvement cults," (presumably GS was one such "cult").

With the exception of van Vogt, these authors did not "convert" and spend the rest of their lives working for and with Korzybski, the GS Institute or the discipline of GS. And those with negative comments did not conduct an ongoing public crusade against Korzybski or GS.

The fact that some fiction authors were interested enough in Buchman and Korzybski to include both mens' work in novels and/or were otherwise influenced by the two is worthy of further research.

IX. CONCLUSION

As of this writing, the hypothesis of this paper has not been substantiated. However, I did find one letter which seemed to move me closer to the hypothesis.

In 1951, Edward Remington Ames wrote Buchman about the use of the word "God."[1] (Korzybski advocated language revision, but for other reasons. Korzybski was not mentioned in this letter.) Ames had written a book on his theory and sent Buchman a copy along with the letter.[2] No response to the Ames letter was found by me.

The above is included in the circumstantial evidence which I maintain would logically indicate that Buchman and Korzybski had at least heard of each other, if they hadn't read each other's work or corresponded.

Buchman and Korzybski were prodigious letter writers and received correspondence from many persons around the world. There is evidence in the MRA collection and the

Korzybski papers that both men received newspaper clippings or other references to articles and books in the mail. It would seem that if they hadn't learned of each other on their own, a correspondent would have brought one to the attention of the other.

While Korzybski seemed to be against religion, per se, there are inconsistencies in his life in this regard. Why did he give a speech at the Vatican as a young man? Why did Korzybski write to a New York City clergyman in 1934, complimenting him on remarks made in a sermon and making GS connections with the homily.[3] Was it simply to sell copies of Science And Sanity that he wrote letters to several clergymen?[4] And, there is evidence that Korzybski listened to at least one sermon on the radio.[5]

Korzybski spent most of his life in America in New York City. Buchman stayed and visited in New York city periodically.

Both men had Pasadena, California connections. Korzybski wrote the first draft of Science And Sanity in Pasadena in 1928.[6] Buchman received correspondence from Pasadena in at least 1928.[7]

Both men visited universities and/or had connections among university faculty and staff; e. g., Columbia University in New York City.[8]

Buchman evangelized in China and maintained contacts in that country for the rest of his life.[9] Korzybski wanted to lecture in China but there is no documentation that he even did.[10]

Both men had professional writers interested in them and their work. Would the writers or their readers have been prompted to write Buchman and Korzybski about the other?[11]

Buchman and Korzybski's work included educating the masses for a better life. Both men thought in terms of formal education in the schools.[12] Educators in both camps could have heard of the other's efforts.

Buchman and/or MRA workers used radio among other media to reach the masses. Korzybski expressed interest for himself and others in the use of radio to promote Science And Sanity.[13] GS people never approached the use of radio (and other mass media) to the extent that MRA did. But, it is possible that someone in the broadcast industry or a listener of an MRA program or one mentioning GS would make connections such as are being suggested in this paper and write the other.

Buchman received far more press coverage than Korzybski. However, it is possible that after reading a newspaper or magazine article, someone could have contacted one of the men about the other. By way of this method, Korzybski is more likely to have heard of Buchman than the other way around.

Value judgments were not the purpose of this research. Discussion and documented evidence has been based on comparisons and contrasts between Buchman and Korzybski. While the basic hypothesis has not been substantiated, it is believed that additional perspectives have been offered on the work and personalities of Frank Buchman and Alfred Korzybski. A planned discourse analysis of Buchman's "Re-Armament" speech and Korzybski's "What I Believe" paper may provide further insight into these two men who influenced so many.

What began as a one-term sabbatical project suggests research which will necessitate far more library and interview time than had originally been planned.

NOTES

I.

[1]Garth Lean, Frank Buchman: A Life, London: Collins Fount Paperbacks, 1988.

[2]Charlotte Schuchardt, "Alfred Habdank Skarbek Korzybski," General Semantics Bulletin, No. 3, (Spring, 1950), 33-40. This issue of the Bulletin was published shortly after Korzybski's death and was devoted exclusively to biographical material, including one of his lectures.

[3]This information is from the written prefatory comments to the index of "The Records Of Moral Re-Armament, Inc.", housed in the Library of Congress Manuscripts Reading Room, Manuscript Division, Madison building, Washington, D. C.

Buchman related letters and documents referred to in this paper, with folder identifications, are from this collection.

[4](No editor listed), "Moral Re-Armament," Remaking The World: The Speeches of Frank N. D. Buchman, London: Blandford Press, 1961, pp. 45-48.

[5]Alfred Korzybski, "What I Believe," Manhood Of Humanity, Second Edition, Lakeville, Connecticut: International Non-Aristotelian Library Publishing Company, 1968.

II.

[1]A letter with "New Year, 1960" from Buchman and addressed to "My dear Friend" [the right lower corner contains the penciled-in name of BARNES] and (in the "Bar"- folder).

[2]For a negative interpretation see: Tom Driberg, The Mystery Of Moral Re-Armament: A Study of Frank Buchman And His Movement, New York: Alfred A. Knopf, 1965, pp. 205-218. Buchman's biographer, Garth Lean, takes what may be considered a favorable evaluation of the Church of England decision; Lean, p. 436(f).

See also: Report Of Proceedings, [Church of England], Vol. XXXV, No. 1, London: The Church Information Board, pp. 42-46, 61-63. The Report of the Social and Industrial Council came

about because MRA was working in industry and industry people were asking for the Church of England's position. (pp. 42-46). His Grace the Lord Archbishop of Canterbury seemed to want the report on MRA to be received but without judgments being officially recorded. The Archbishop indicated that on the positive side MRA "did in fact change lives of many people towards God," as well as there being "imperfection in the group activities of M.R.A. and in some of its members...." (p. 62.).

[3]Driberg, p. 138.

[4]Lean, pp. 441-442.

[5]Driberg, p. 155 and Lean, p. 532.

[6]Lean, p. 239(f) and Driberg, p. 67(f).

[7]April 14, 1952 Buchman letter to United States Congressman King, (in the "Kig-Kin" folder).

[8]July 10, 1939 letter from Buchman to "Dear Mr. Adams," (in the "Aa-Ad" folder).

[9]August 24, 1951 Buchman letter to "Dear Joy and Eddie [Armstrong]," (the "Arm-Arn" folder).

[10]MRA seems to have begun this travelling show in 1965 according to documentation provided in "Up With People" folders.

[11]Address: The Oxford Group/Moral Re-Armament, 12 Palace Street, London SW1E 5JF.

[12]Address: Moral Re-Armament, Inc., 1156 Fifteenth Street, N.W., Suite 910, Washington, D. C. 20005-1704.

III.

[1]September 18, 1929 letter from Korzybski addressed to "My Dear Sally," (reel 22).

Korzybski's family fortune in Poland seems to have been little or no use to him from 1919 on.

[2]Information about the burial and confirmation that Korzybski never received a college or university degree was provided during a telephone interview conducted on September 23, 1989 with one of Korzybski's secretaries, Charlotte Schuchardt Read.

[3]Charlotte Schuchardt, "Alfred Habdank Skarbek Korzybski: A Biographical Sketch," General Semantics Bulletin, No. 3 (Spring, 1950), 35, 38.

[4]Alfred Korzybski, Manhood of Humanity, Op. Cit.

[5]----------, Science And Sanity: An Introduction To Non-Aristotelian Systems And General Semantics, Fourth Edition, Lakeville, Connecticut: The International Non-Aristotelian Library Publishing Company, 1958.

[6]Charlotte Schuchardt Read interview, Op. Cit.

IV.

[1]Two Buchman related abbreviations are used throughout this paper: (1) I use the term "Buchmanite(s)" not in a pejorative sense but to encompass all who followed his approach; and, 92) I include the "Oxford Group" along with "Moral Re-Armament" when I use the initials, MRA.

[2]Lean, p. 93(f); also: Lynden Macassey, Dr. Frank N. D. Buchman: An Eightieth Birthday Tribute, Oxford: Privately Printed at the University Press Oxford, 1959, pp. 4-5.

[3]Lean, p. 97; but, Driberg, p. 52(f) places the beginning date at 1921.

[4]Lean, p. 138; but, Driberg, p. 52(f), gives the year as 1929.

[5]Lean, pp. 184-186.

[6]For more information on the 1800's group see: Lawrence N. Crumb, The Oxford Movement And Its Leaders, Metuchen, New Jersey and London: The American Theological Library Association and the Scarecrow Press, Inc., 1988; and, Raymond Chapman, Faith And Revolt: Studies In The Literary Influence Of The Oxford Movement, London: Weidenfeld and Nicholson, 1970.

I have found no source which documents Buchman's own reasoning for allowing his work to take on the title given to the efforts of other people for other purposes in the previous century. This point in itself could be sufficient for further research.

[7]Buchman is credited with first using the term Moral Re-Armament publicly on May 29, 1938

in a speech delivered in London. See: "Moral Re-Armament," Op. Cit., pp. 45-48. For details on what led to Buchman's use of MRA see Lean, pp. 261-262.

[8]The two terms were used interchangeably in my 1989 interviews with those connected with MRA. Both terms are printed on stationary in a letter to me from Dr. J. S. Lester in London dated September 29, 1989. See also: Buchman's April 12, 1941 letter to "My dear Miss Altemus," (in the "Alm-Am" folder); and, "The Oxford Group-Moral Re-Armament, MRA, Inc., Accountants' Report, Financial Statement-December 31, 1954 Peat, Marwick, Mitchell & Co., Certified Public Accountants," (in the "Corporation Papers: Accountants Report, Dec, 31, 1954").

[9]Driberg, p. 13.

[10]Peter Howard, Frank Buchman's Secret, New York: Doubleday & Co., 1961, p. 9.

[11]March 5, 1959 letter from Buchman to "My dear Emma and Robert [Auberson]," (The "Robert Auberson, 1951-52 & 1956-60 & undated," folder).

[12]April 22, 1959 Buchman letter to "Dear Madame Aung San," (in the "Au-Az" folder). During my interview with Garth Lean, Lean used the Cyprus situation as one example of what MRA has accomplished toward world peace. During that interview, Lean also indicated that MRA was currently working to bring about peace in various locations around the world but he said that information could not yet be released.

[13]April 14, 1952 Buchman letter to "Dear Congressman King," (in the "kig-Kin" folder).

[14]February 12, 1957 letter from Indian author and journalist Prem Narain Agrawal to Buchman, (in the "Ac-All" folder).

[15]Buchman letter of October 31, 1943 to Gerry Anderson, (in the "An-Ane" folder).

[16]This seems to be a basic reason for why MRA was born; see Chapters 22 through 24 in Lean, pp. 244-283.

[17]"Moral Re-Armament," p. 45; also, see" Buchman's letter of October 31, 1943 to Gerry

Anderson, (the "An-Ane" folder).

[18]August 13, 1922 letter from Cecil C. G. Abel to Buchman; and, September 1, 1922 letter from Buchman to Abel, (both in the "Aa-Ad" folder).

[19]See Driberg, Chapter Twelve; and, Howard, pp. 27-28.

[20]Lean, p. 79.

[21]Buchman's letter of November 28, 1959 to W. G. Addiscott, (in the "Aa-Ad" folder).

[22]Buchman letter to "Dear Gerry Anderson," October 31, 1943, ("An-Ane" folder).

[23]Lean, p. 93.

[24]Allan W. Eister, Drawing-Room Conversation, Durham, North Carolina: Duke University Press, 1950, pp. 203, 212-216.

[25]July 2, 1942 letter from Ronald Allen, Manchester, England to Buchman, (in the "Ae-All" folder).

[26]November 20, 1926 letter to Buchman from J. C. Beard, Glen Cove Record, letterhead stationary, ("Bea-Bel" folder).

V.

[1]February 7, 1930 Korzybski letter to Doctor Russell F. Maddren in Copenhagen; and, September 16, 1930 Korzybski Letter to Doctor Philip S. Graven, Vienna, Austria, (both on reel 22).

Unless otherwise noted, letters referred to in this paper are from the Alfred Habdank Korzybski Papers housed in the rare books, manuscripts and correspondence collection, Butler Library, Columbia University.

[2]For the purposes of this paper the initials "GS" will be used as an abbreviation of Korzbyski's theories.

[3]Korzybski, Science And Sanity, Op. Cit. In Korzybski's papers there are many letters and publishers' rejection slips covering a few years before the 1933 publishing of Science And Sanity.

[4]January 2, 1932 letter to Korzybski from T. Swann Harding, (reel 22); January 18, 1932 to Korzybski from Harding, (reel 23); and, January 20, 1932 Korzybski letter to Harding, (reel 23).

[5]January 20, 1932 Korzybski's response to T. Swann Harding, cited above, (reel 23); July 12, 1929 Korzybski letter to "Dear Graven", (reel 22); and, December 15, 1929 Korzybski to "Dear Russells" [sic], (reel 22).

[6]September 10, 1931 Korzybski letter to "Dear dear Old Man:" and, October 28, 1931 Korzybski to "Dear David," (both on reel 23).

[7]Letters dated June 18, 1931 and June 19, 1931 to A. N. Whitehead, Dept. of Philosophy, Harvard University and Prof. Adolph Meyer, Johns Hopkins Hospital, Baltimore, Maryland, respectively, (both on reel 23).

[8]Korzybski's correspondence over the years was filled with comments relative to GS experimentation.

[9]September 9, 1931 Korzybski letter to Prof. Richard C. Tolman, Cal Tech, Pasadena, Ca., (reel 23).

[10]January 18, 1932 Korzybski letter to "Dear Old Luella:", (reel 23).

[11]August 22, 1930 Korzybski letter to "Dear dear Old Man:", (reel 22).

[12]Korzybski to "Dear Old Luella:", Op. Cit, (reel 23).

VII

[1]This is the way Charlotte Schuchardt Read put it in a telephone interview with me on September 23, 1989.

[2]Charlotte Schuchardt, "Alfred Habdank Skarbek Korzybski: A Biographical Sketch," General Semantics Bulletin, No. 3 (Spring, 1950), 34.

During my September 23, 1989 interview with her, Mrs. Read informed me that a copy of this Korzybski speech is not extant. Mrs. Read could not shed any light on why Korzybski would have

spent time at the Vatican and delivered this speech, the title of which was: "The Relationship of the Polish Youth toward the Clergy, and the Clergy toward Polish Youth."

[3]Read interview.

[4]Correspondence indicates some attempts by Korzybski to solicit financial backing for Science And Sanity which was eventually privately published. At times, the Korzybski's lived in financial straits: e.g., see letters of September 27, 1933 from Korzybski to "Mr. Schweikert," (reel 24); November 13, 1933 from Korzybski to "Dear Our Davids," and December 12, 1933 letter written by Mira Korzybska-Alfred Korzybski's wife-to Albert H. Wiggin of New York City, (both on reel 26).

[5]Lean gives many financial examples in his biography. There are also numerous letters to Buchman in which mention is made of enclosed financial contributions: e.g., January 2?, 1941 from Ruth Abbott ("Aa-Ad" folder); September 18, 1940 from Alfred Barstow in which a legacy is described and, an October 2, 1940 response from Buchman, (both letters in the "Bas-Bay" folder).

VIII.

[1]Rose Macaulay, Going Abroad, London: Collins, 1934; reprinted in London by John Lehmann in 1948.

[2]Lean interview. See also: A. N. Wilson, "Man With A Mission," The Sunday Telegraph, p. 14.

[3]For information concerning Peter Howard and his plays I recommend two works: (1) Lean's biography of Buchman cited earlier in this paper; and, (2) Garth Lean, "Howard's Beginning," Chapter Nine in, Good God, It Works! An Experiment in Faith, London: Blandford press Poole, 1976.

In his life-time Buchman insisted that there was shared leadership in the Oxford Group and Moral Re-Armament movements. But, it seems that Buchman was the real and single leader of these movements during his life-time and that Peter Howard acted in that capacity after Buchman died and until his own death. These two ideas were stated during an interview which I conducted on October

11, 1989 at the Westminster Theatre in London with Dr. J. S. Lester-Executive Director of MRA in Great Britain- and Mr. Hugh Steadman Williams-Chairman of Westminster Productions, Ltd. These two gentlemen also indicated that the lack of a single and strong leader in the public eye could be considered a major difference between the current MRA movement and that of the Buchman and Howard years. Lester and Williams agreed that when Buchman was alive MRA received more press coverage.

Michael Brown, an assistant in the MRA Washington, D. C. office concurs with Lester and Williams. In a letter to me dated October 13, 1989 Brown writes, in part: "...Certainly it is true that during Buchman's life MRA had a much higher profile in the USA-not all of it favourable. The work done now is possibly more thorough in terms of following particular situations for longer periods, and more people resident in various centers rather than mobile 'teams' of people. It is true also not as many people are working 'full-time'. But I would maintained [sic] that there is a better balance of working in network with many people in responsible positions and in other organizations working for similar goals...."

[4]See all of Driberg, The Mystery of Moral Re-Armament, Op. Cit.

[5]Ibid., p. 210.

[6]In his Buchman biography Lean provides a version as to why Driberg was so vociferously against Buchman and MRA; Lean, pp. 150-151, 302(f).

[7]During interviews with Lester, Williams, Lean and Hutchinson it was stated that Driberg was a homosexual and KGB agent; see Lean, p. 302.

[8]Daphne du Maurier, Come Wind, Come Weather, New York: Doubleday Doran & Co., 1941.

There are several pieces of information in the "Daphne du Maurier, Come Wind, Come Weather, 1941," folder which substantiate's MRA's promotion of the du Maurier book; e.g., a March 17, 1941 memorandum with a New York MRA letterhead and addressed to "Dear Team."

[9]Mrs. J. W. Bonner, "News Of The Literary World," (This clipping does not have a clearly identifiable newspaper name.) p. 8-E and a partial date on the back of "-2, 1941.") Du Maurier is quoted in this article thanking Buchman.

This file also contains copies of some radio productions based on the book and/or including du Maurier with others speaking from a London air-raid shelter.

[10]"Message From Artists To The World Assembly For Moral Re-Armament California, July-August, 1939." This seems to be an MRA news release. It is in the "Artists, 1939-40 & undated," folder.

[11]A. E. van Vogt's The World Of A was first published in serial form in Astounding August-October, 1945 and the revised hardcover by Simon & Schuster in 1948.

Van Vogt's second General Semantics novel, The Players of A, was first serialized in Astounding October-December, 1948 and January, 1949. Ace Books published this novel as The Pawns of Null-A in 1956.s

A trilogy was never planned, but, in 1984 the first American edition of Null A3 was published by Morrison, Raven-Hill Company, Inc., of Berkshire, England and Beverly Hills, California. The paperback was first published in Great Britain by Sphere Books Ltd., London, in 1985.

At least one other published story by van Vogt has an obvious General Semantics connection and that is "The Non-Aristotelian Detective," published in a collection of stories titled Pendulum by DAW Books, Inc., New York, 1978.

Korzybski read van Vogt's The World of A, and made notations in the margins of his copy of that novel. The copy which Korzybski marked is in the possession of Charlotte Schuchardt Read.

Van Vogt's general semantics novels have been reprinted in paperback in various years since their original hardback publication dates.

[12]See: Harold L. Drake, "A. E. van Vogt's General-Semantics Worlds," General Semantics Bulletin, No. 54 (Summer, 1989), 73-80.

Also see: H. L. Drake, The Null-A Worlds of A. E. van Vogt, Polk City, Iowa: Drumm Books, 1989.

Information relative to van Vogt's private and professional interest in General Semantics comes from my tape-recorded and copyrighted interviews with him at his home in 1974, 1982 and 1985.

[13]See: Gover Smith, (ed.), Letters of Aldous Huxley, New York: Harper & Row, 1969, pp. 436, 438, 453, 491.

[14]See: Robert A. Heinlein, "Heinlein on Science Fiction: 'The Discovery of the Future,'" Vertex, (April, 1973), pp. 46-49, 96-98; "Science Fiction: Its Nature, Faults and Virtues," The Science Fiction Novel, Edited by Basil Davenport, Chicago: Advent Publishers, 1969, pp. 14-48; and, "Introduction: Pandora's Box," The Worlds of Robert A. Heinlein, New York: Ace Books, 1972, pp. 7-35.

Also, see: Harold L. Drake, "The General Semantics And Science Fiction of Robert Heinlein and A. E. van Vogt," General Semantics Bulletin, Nos. 41, 42, 43, (Summer, 1977), 132-144. The same issue contains excerpts from my 1974 interview with van Vogt: "A E. van Vogt Interviewed," 145-149. The references and bibliography for the Heinlein and van Vogt article were published in the General Semantics Bulletin, Nos. 44 & 45, (1978), 202-204.

[15]L. Ron Hubbard, Dianetics: The Modern Science Of Mental Health, Los Angeles: Bridge Publications, Inc., 1984, p. 72. This edition makes an obtuse reference to Korzybski. Hubbard allegedly published other material recognizing Korzybski's influence on his writing but I have not found such publications. In this connection, see: Williams Sims Bainbridge, Dimensions of Science Fiction, Cambridge: Harvard University Press, 1986, pp. 209-211. During interviews, van Vogt indicated that Hubbard had been interested in General Semantics before developing the Dianetics

discipline and the Church of Scientology. Van Vogt told me that at one time he was financially and otherwise involved in Hubbard's Dianetics and Church of Scientology. But, van Vogt insisted that for him, Dianetics is not a logical result of General Semantics; see Drake, The Null-A Worlds of A. E. van Vogt, p. 4.

[16]Timothy O'Reilly, Frank Herbert, New York: Frederick Ungar Publishing Co., 1981, pp. 59-60.

[17]Robert Anton Wilson, "Science Fiction Review: Interview 2," reprinted in The Illuminati Papers, London: Sphere Books, Ltd., 1982, p. 66.

[18]Damon Knight, "Cosmic Jerrybuilder: A. E. van Vogt," In Search of Wonder, Second Edition, Revised and Enlarged, Chicago: Advent Publishers, Inc., 1967, pp. 47-62.

[19]Donald Wollheim, The Universe Makers, New York: Harper & Row, 1971, p. 45.

[20]Sam Moskowitz, Explorers Of The Infinite: Shapers Of Science Fiction, Cleveland: The World Publishing Company, 1963; and, Seekers Of Tomorrow: Masters of Modern Science Fiction, Cleveland: The World Publishing Company, 1966.

IX.

[1]April 20, 1951 letter to Buchman from Edward R. Ames, (in the "Alm-Am" folder).

[2]Edward Remington Ames, Back To Yahweh, Boston: The Christopher Publishing House, (no date).

[3]A January 29, 1934 letter from Korzybski to Dr. Albert E. Ribourg, Rector St. Andrews Church, New York City. Korzybski had read a January 28, 1934 New York Tribune article about Dr. Ribourg's Sunday sermon. The headline on the newspaper article reads: "'Mass Thought' Found Stifling American Life-Dr. Ribourg Calls Nation a Mouthpiece for Demagogues of Church and State." The letter and newspaper clipping are on reel 26.

[4]October 3, 1933 letters from Korzybski to: the Rev. John Haynes, the Rev. Dr. Harry

Emerson Fosdick, Dr. Stephen S. Wise and the Rev. Dr. S. Parkes Cadman, (all on reel 26).

[5]January 7, 1933 Korzybski letter to Doctor and Mrs. Walter N. Polakov, (reel 26).

[6]November 16, 1932 letter from Korzybski to "Dear Doctor Weiss:" (reel 24); December 18, 1933 letter from Korzybski to Prof. William E. Ritter, University of California at Berkeley, (reel 26). Other letters to or from Korzybski relative to Pasadena are: February 25, 1929 Korzybski writing from 62 Mar Vista Avenue to "Miss Williams" and an April 26, 1929 letter from Korzybski to "Miss Helene Powner, 335 Mar Vista, Pasadena, (both on reel 22); September 9, 1931 Korzybski letter to Prof. Richard C. Tolman, Cal. Tech., Pasadena, (reel 23); an unsigned letter (from Eric T. Bell?) dated January 1, 1933 from Pasadena to Korzybski with religious references to "Compton and Millikan," (reel 24). Also see: Schuchardt, p. 37.

[7]Buchman received a January 13, 1928 letter from Pasadena with a signature which is illegible; this and several other letters dated 1928 from Pasadena, (in the "Bea-Bel" folder); and, a September 18, 1940 letter to Buchman from Louis R. Vincenti, Pasadena, (in the "Bar"- folder).

[8]Bob Reddish, "MRA at Columbia University," M868 US, is an undated public relations release, story or simply report to MRA which is about an exchange student arriving in October, 1938 and who advocates MRA. This is signed: "Yours in teamwork, Robert Reddish, Jr., Pulitzer School of Journalism Columbia University," (in the "Columbia University, 1939" folder).

There are numerous copies extant of letters to or from Korzybski to Columbia University personnel; e. g., January 29, 1934 to Prof. John K. Norton, Dept. of Education, Teachers College, (reel 26); September 22, 1931 letter to Korzybski from Keiser of the Department of Mathematics, (reel 22); and January 26, 1930 letter from Korzybski to Mortimer J. Adler, Department of Psychology, (reel 22).

Over the years, Korzybski maintained his Columbia University contacts; e. g., Allen Walker Read was a professor of English at Columbia from 1945 to 1974; Read is the husband of one of Korzybski's secretaries, Charlotte Schuchardt Read, mentioned elsewhere in this paper. For a

retrospective on Allen Walker Read see: Michelle Stacey, "Profile of Allen Walker Read: At Play In The Language," The New Yorker, (September 4, 1989), pp. 51-53, 56, 58-68, 70-71, 73-74.

[9]Lean, pp. 50-72(f).

[10]May 22, 1929 from Korzybski to Fred Barton, Chinese Postoffice [sic], Box 614, Shanchai [sic], China, (reel 22).

[11]As examples of this possibility see the January 23, 1934 letter from Edward L. Hardy in San Diego, California to Korzybski, (reel 26); and, a July 2, 1942 letter from Ronald Allen to Buchman, ("Ae-All" folder).

[12]August 30, 1943 letter to Buchman from Amy Barton-a secretary in the office of the National Educational Association-Washington, D. C., ("Bar-folder).

There are many references in the Korzybski correspondence relative to teaching General Semantics in classrooms; e.g., March 3, 1934 from Korzybski to Dr. E. L. Hardy, President of the State Teachers College in San Diego, California, (reel 26).

[13]See letters of: February 10, 1934 letter to "Dear David;" and, March 30, 1934 Korzybski to "Dear dear Old Man;" (both on reel 26).

There are several letters in the Korzybski papers of this time-period regarding radio.